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And Religious Telegraph.

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TERMS.

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SABBATH DEPARTMENT.

LOWELL SABBATH UNION.

[First Annual Report read Dec. 25, 1828.—Continued.]

We wish our views to be fully understood. In pledging ourselves to keep the Sabbath according to the Scriptures, we implicitly promise to stand aloof from any share whatever in its violation. We feel responsible not only for what we do ourselves, but for what we require or encourage others to do for us. Solomon built the temple without lifting a hammer upon it himself; a monarch, while reposing in his palace, wages war with a distant nation; and the man who should employ not his person, but merely his capital in slave-dealing, would be as truly a slave-dealer as any of the crew he might engage in this traffic of flesh and blood.

This principle of responsibility is distinctly recognized in the fourth commandment. Not only does it require thee to remember the Sabbath thyself, but it bids thee let, and even cause, thy son and thy daughter, thy man servant, thy maid servant and the stranger within thy gates, to rest upon this holy day. The principle here developed binds our consciences. Rulers have an influence over their subjects, parents over their children, masters over their servants, employers over their workmen, travelers over lines of public conveyance; and in the whole circle of these and all our other relations with humanity, we feel bound by the high authority of Him who sitteth on the throne of the universe, to exert no influence knowingly calculated to destroy the sanctity and moral energies of the Sabbath.

This principle of the Decalogue is the very prototype of that pledge which the Sabbath Union requires of its members. Their promise to keep the Sabbath according to the Scriptures comprises all that they pledge themselves to do; for they cannot in their view fully obey the fourth command of the Decalogue without refusing to have the least share in any of its multifarious violations. If we ride out ourselves for business or pleasure, we should obviously violate the Sabbath; but should we not violate it also by commanding our servants to carry out our friends abroad for the same purpose? If we keep men or animals at work, should we not as truly break the Sabbath as if we labored ourselves? Should we not be justly liable to the same charge by running at our sole expense a line of public conveyance? Would this guilt be cancelled by sharing it with ten or a hundred proprietors? But does this case differ materially from that of the traveler who willingly lends his patronage to support and encourage such Sabbath-breaking modes of conveyance? Can we keep this holy day according to the Scriptures so long as we refuse to withdraw our property as well as our persons from all share in its profanation?

By thus withdrawing our property, should we encroach upon the rights of others? Are we not at liberty to bestow or withhold our patronage according to the best dictates of our judgment and conscience? Are we bound to patronize others in trampling on the laws of God and man? If we claim the liberty of violating the Sabbath, have we no right simply to let them alone, and stand aloof from their wickedness? Must we help them break the Sabbath, and even pay them for it? Will they require us to sacrifice our consciences and our souls on the shrine of their mammon? With equal propriety might the greatest villain in the land require us to countenance and even reward his crimes. If we ought to break the Sabbath for our neighbor's benefit, surely we may do so for our own; and thus every man on earth is left at liberty to trample this holy day under his feet whenever it promises to gratify his avarice, his ambition, or his love of pleasure.

Many there are, however, who acknowledge the justness of our principles, but shrink from the responsibility of avowing them before the public, and uniting with their brethren to carry them into practice. But what would be hazarded by such an avowal? If God has proclaimed, as we believe he did proclaim amid the terrors of burning Sinai, the grand principle of our Union, we need not blush nor fear to repeat it aloud before heaven and earth. Where then is the impropriety of uniting our efforts to put this principle in practice? Have we not a right to do so—no right to do as a public body what God requires us all to do as private individuals? If a community of freemen may unite in defence of their liberties, and men of taste for the advancement of science, literature and the arts; may not the friends of God and man combine their efforts to preserve an institution on which hang the dearest interests of two worlds?

Shall we refuse then to embark in such an enterprise for fear of a reaction? Alas! had the Puritans shrunk from their principles and purpose for fear of reaction; had Luther stooped in his work of reform for fear of reaction; had Paul disobeyed the heavenly vision of his Master for fear of reaction; had the eleven disciples shrunk from their mission to their native Galilee, and utterly abandoned the Godlike enterprise to which they were called of evangelizing the world—but God be thanked that those master-spirits of the Church were of a temperament too ethereal to shrink from his service through fear of any reaction that might possibly come from earth or hell. Had their successors retained their spirit, this watch-word of alarm would long ago have been expunged from the vocabulary of the Church, nor rung in our ears at the outset of every noble enterprise, to quench our zeal, and paralyze our energies.

Breathe their spirit once more into the Church of Christ, and no longer will any of her members shrink from uniting with their brethren in enterprises of benevolence through fear of any reaction that may await them in the cause of God and man.

SABBATH SCHOOLS.

From the Christian Mirror.

LESSON FOR FIRST SABBATH, OCTOBER.

JOHN XX. 19-31.

Jesus makes himself known to the assembled disciples, and imparts the Holy Spirit.—Thomas, who was absent, refuses to believe his resurrection, but, convinced by his subsequent appearance and the proof he presented, acknowledges him as his Lord and his God. The evangelist alludes to many unrecorded miracles—states the reason of writing his Gospel.

The first day of the week, (v. 19.) answering to our Sabbath.—The doors were shut for fear of the Jews; the disciples were assembled probably for other reasons.

Peace be unto you, (v. 21.) The common salutation among the Jews, Matt. x. 12, 13. It expresses the wish for every species of happiness.

Receive ye the Holy Ghost, (v. 22.) supernatural endowment of the Divine Spirit.

Whosoever sins ye retain, &c. (v. 23.) This verse is thus explained by Scott: "The rules and evidences of absolution or condemnation, which

they laid down, and which are contained in their writings, infallibly hold good; and all decisions concerning the state of any man or body of men, in respect of acceptance with God, whether by preaching, discipline, or in any other way, are valid and ratified in heaven, provided they accord with the doctrine and rules of the apostles." Matt. xvi. 19. xviii. 18.

After eight days, (v. 26.) again on the day answering to our Sabbath.

Blessed are they that have not seen and yet have believed, (v. 29.) Such was the case of good men before Christ's coming; such the case of believers subsequent to his ascension. Their minds are in a better state than the mind of Thomas.

Through his name, (v. 31.) by Christ himself, his mediation and power.

Why did the disciples fear the Jews? Did Jesus come among the disciples by miracle? Was Christ's breathing on them symbolic? May we presume there is any allusion in this act to the language Gen. i. 2? Can any inference be drawn from the disciples meeting the first day of the week, as to the change of Sabbath? What is proved in regard to the supernatural knowledge of Jesus by the language in which he addressed Thomas? To whom did Thomas say, My Lord and my God? Why was the faith of Thomas less commendable than that of men who were without ocular proof of Christ's resurrection? What was the design of John in writing his gospel? What did he mean by the appellations, the Christ and the Son of God, applied to Jesus?

REFLECTIONS.

1. The instructions of the Apostles deserve the same confidence with those of Jesus. He authorized them, as God authorized him, to teach the world. He gave them the Holy Spirit. He declared their decisions were as to forgiveness of sin irreversible. What limits does such a commission justify us in assigning to the infallibility of their doctrine?

2. We see the wisdom of God in providing such a variety of evidence attesting the resurrection of Jesus. He joins his disciples by miraculous power. He exhibits the marks of his crucifixion. One of them is absent and incredulous; Jesus knows the evidence he sought, and furnishes it.—The variety of evidence and the number of witnesses are described also in other passages.

3. Thomas was justified in acknowledging from the resurrection of Jesus, that he was divine. Not that of itself the one fact is involved in the other, (for then the same acknowledgment must be made as to Lazarus and the widow's son of Nain); but that his resurrection confirmed all his instructions; of which many related to his indissoluble and mysterious union with God, that is, his divinity.

4. Credulity is not the only intellectual or moral error. Thomas exhibited the spirit neither of the philosopher nor of the Christian in rejecting all evidence but that of sight.

5. A great object of John's Gospel is to prove the Divinity of Jesus Christ. The Messiah, or the Christ, is described in the Old Testament as God maintaining perpetual dominion, as the Creator of the universe who in all its vicissitudes is immutable.—The Son of God is one with the Father, united to God by a connection in virtue of which he performs divine works and receives divine honors. Of the Word, which was with God, which was God, which created the universe,—after it became connected with human nature, men beheld the glory of the only begotten of the Father. Ps. xiv. 6, 7. vii. 25-27.—Isaiah ix. 6, 7.—John x. 30, v. 19, 23, x. 37, 38, i. 1, 3, 14.

6. Everlasting happiness is a result of the power and mediation of Jesus connected with faith in him as Messiah and Son of God: That believing, ye might have life through his name.

EDUCATION.

From the N. Haven Intelligencer.

LADIES GREEK ASSOCIATION OF NEW-HAVEN.

For the establishment of Female Education in Greece.

The design of this noble enterprise, and the promise which it holds out at the present crisis of immense and lasting usefulness to Greece, were exhibited with clearness in the communication to our last number. We publish this week, the Constitution of the Association, to exhibit more formally the plan of co-operation. The enterprise is one which commends itself at first sight to the heart and charity of every one. Particularly does it address itself to the ladies of our land—more pointedly, perhaps, than to those of any other country. Their privileges are greater, their influence greater, their worth better understood and appreciated; and therefore, are they particularly addressed by a project that concerns the moral and mental elevation of their sex, and through them the elevation of a people. "Now" is not only "the time, if ever, to do something for Greece," but this is the way of all others in which it should be done. At this juncture of her fortunes, the best offering which charity, or philanthropy can tender her is, beyond a question, to show her the way of retaining the liberty which she has just attained at such a cost, and save her from relapsing into the bondage from which she has at length escaped. All the counsel that we have to impart on that head, in the single and simple lesson which we are every day taught and which the world is fast learning, that the strength of a people is in their intelligence and virtue.

"Knowledge is power," and "wisdom a defence." For our offering, then, let us lead in the way of acquiring this true and abiding strength, and aid in implanting among them virtue sufficient to guide to proper ends. But the elements of a nation's character are fixed in the education of its youth—the die of its morality or wisdom is stamped when its minds are plastic and tender. The enterprise of philanthropy then, which the ladies of this city have undertaken, and in which the ladies of our State and country are invited to co-operate, is one which aims directly to secure the freedom of Greece, and elevate her character. It commences with its renovating efforts farther back even than her youth—it proposes to rear up pious and enlightened mothers for her children.

The crowning feature and beauty of this project is that it is the sole and appropriate undertaking of females, for elevating "the moral and intellectual privileges" of females, in a distant and civilized nation. The idea takes a moral sublimity while we contemplate it, and we believe is unprecedented in history. Amid all the modern devices of "good will to man," we remember no one that comes up to this, of the females of a foreign and distant nation co-operating to exalt the condition of their sex among a people to whom they are related only by the affinities of humanity and sympathy. The ladies of our land, we are certain, will fall in with this undertaking heart and hand, and show that there is something more in it than beauty of design.

The enterprise would never have obtained so much respect from the inhabitants of Greece as now,

nor have been met with so much alacrity. The character of the female is at present enhanced in the eyes of the brave Greek, and any effort which consults their welfare will receive from him increased respect. But a little while since, the projectors of such a scheme would have met with disappointment in finding their designs underrated, and their kindness unappreciated. The debasing tendency of a sensual creed among the followers of Mahomet—the corrupting influence of polygamy and concubinage, which it permitted among the Turks, their masters—had acted by contagion on all the shores of the Mediterranean, and degraded the female character to a most humiliating level. She was esteemed, and with some exceptions, is still esteemed but little better than a valued chattel—a cherished article of property, whose value consisted in her personal charms; and a neglected one when they are effaced—her life, liberty and pleasures at the complete disposal of the will and appetite of her lord. Could it be expected that slaves and bondsmen to such a race should escape the contamination?

The influence, however, of a different religion, the memory and example of an exalted and refined ancestry, and more than all, probably, the binding and endearing effect of suffering adversity in common, had elevated the female above this in the eye of the Greek. Added to this, the late struggle to fling off their chains, with its hideous train of rapine and butchery, has presented to the eye of Greece such examples of constancy and fidelity in her mothers and daughters, such instances of exalted patriotism and stern virtue, as have elevated them high in the love and admiration of their countrymen. We need not fear therefore, but that any enterprise that regards their well-being will be now met with cordiality and respect. Nay, we are not loath to infer it, we have as shown in our last loud and earnest welcome to their shores.

CONSTITUTION.

Of the New Haven Ladies' Greek Association.

ART. I. The object of this Association shall be to co-operate in promoting a moral and intellectual renovation of Greece, by the establishment and support of one or more Female Schools in that country.

ART. II. Every lady, contributing annually to the funds of the Association, shall be a member. Gentlemen, contributing to the funds, shall be patrons of the Association.

ART. III. There shall be elected annually, from among the members of the Association, a President, a Secretary, and two other Managers; whose duty it shall be to fill vacancies in their own number, to take measures for increasing and collecting the funds, to fix the time and place, and make all necessary arrangements for the Annual Public Meeting, to call when necessary occasional meetings of the Association, to direct the appropriation of money, to correspond with kindred societies, and generally to superintend the interests of the Association.

ART. IV. There may be elected from among the patrons of the Association a committee to assist the Managers by advice and correspondence.

ART. V. The funds collected shall be paid into the hands of a Treasurer, appointed annually from among the patrons, who shall pay them out to the order of the Managers, signed by the President and Secretary.

ART. VI. There shall be an annual public meeting of the members and patrons of the Association, at such time in the month of August or September as the Managers shall appoint; at which the receipts and expenditures, and all the proceedings for the year shall be fully reported.

GREECE.

The following miscellaneous notices respecting Greece, are extracted from sundry letters and a file of the Government Gazette, received the last week by a gentleman in this city.

Patrons of Literature.—The Zosimades were four brothers of Joannina, afterwards established as merchants in Moscow, Vienna, Leghorn, &c. At their expense many valuable works in modern Greek, have been published by Coray, Gazes and other literary men. From a correspondence in the Gazette, between Nicholas Zosimades, of Moscow, it appears that he has just presented the Greek government, with twenty-four cases of books, for the "instruction of the youth in science and religion." He also holds out the promise of others when the navigation of the Black Sea is again open. Can nothing be done by our own countrymen towards replenishing the libraries of Greece not only with books in foreign languages, but with the best works in English literature?

New Publication.—Among others we see advertised the first volume of a miscellaneous work, containing two poems of Theodor, the Forerunner, with copious notes by the "wise Coray."

Death of a Learned Greek.—The cause of letters has sustained a loss in the death of the archimandrite, Anthimos Gazes. Few of his countrymen could compare with this veteran Lexicographer in sound learning, or useful labors in several departments of literature. Count Capo d'Istria, the President, had enjoyed his instructions, and his "three-toned" Lexicon, in ancient and modern Greek, will long remain a standard work in the Greek schools.

Liberated Slaves.—A French frigate had arrived, bringing nearly 300 Greek slaves, who had been redeemed in Alexandria and Cairo, by an agent of the king of France. Their names, ages, and places of nativity are published in the Gazette. Two hundred others had been ransomed, but chose to remain with the Greeks in Egypt, under the protection of the Patriarch of Alexandria. Lord Brougham, an English nobleman, had also liberated 14 Greek captives, and sent them from Egypt to their respective homes at his own expense.

Assistance to the poor.—A physician at Napoli, advertises that he will render gratuitous aid to such sick poor as may call upon him. The government have also in some instances sold grain to the most needy at less than cost price. It must be obvious, however, that with all the aid which can be furnished in the country itself, the coming winter will be one of great distress. The war is still carried on in the northern parts of Greece, and in other quarters the miserable inhabitants cannot be expected at once to recover from the desolations of many years. Is there nothing in our wardrobe and garner which we can spare for the half-clothed, famishing widows and orphans, that have already shared so largely of our bounty? Gladly would the teachers who hope to sail for Greece in 6 or 8 weeks, take charge of such benefactions.

School in Syra.—By a letter from the Greek Master, it appears that this school which has been supported for a year by American charities, contains 125 girls, and 205 boys. A Greek lady had been employed by Dr. Korck to teach the girls knitting and needle-work, every afternoon. In the morning they are taught reading writing and arithmetic. Some specimens of their needle-work have been sent in the package, which bear an honorable testimony to the skill of their little fingers, as did the statements in a late Intelligencer to the retentiveness of their memories. As we have given them the names of several who were most diligent and successful in their studies, we think it but fair to copy others which are written on these very creditable efforts of the needle. They are Katenkes Kororoniou, Desponiou Constantoulake, Joustin Zemer-

ote and Helene Bourou. Dr. Korck recommends to American friends, that some cloth not made up should be sent for the exercise of the scholars. Slates, and other articles of stationery, would be very acceptable.

At the Sabbath exercises when the Scripture lessons are recited and explained, more than 100 visitors are often present. Helpers of both sexes are greatly needed for the successful conduct of the schools.

A Greek Authoress.—Mention was made, in a late article on Female education in Greece, of Evangelina, a Greek lady, whose pen had been employed in the cause of education and liberty. Before the destruction of the flourishing college of Haivali in Asia Minor, in which her brother Theophilus was professor of mathematics, she had translated from the French a volume of 300 pages, entitled, "A Father's advice to his Daughter." It was published at Haivali, in 1820, and is dedicated to the young females of Greece who are lovers of literature (Φιλομαθες). The original work was sent her from Paris, by the venerable Coray, who stands at the head of learned men among the modern Greeks. Prefixed to the translation is a letter from him to his "very dear daughter," containing many kind wishes and paternal counsels, both for her and the daughters of his country generally.

Another of her publications is a "Letter of certain Greek Ladies to the Female Friends to Greece," and presents a moving appeal to their more favored sisters in other lands. Her last work Nikesates, a tragedy on the fall of Missolonghi. It was dedicated to the "sacred dust of those Greek females who have been sacrificed in behalf of Greece," and contains an address to her surviving countrywomen. It was not intended for the stage, but in the darkest hour of her country's hopes, was a last effort to rekindle the dying patriotism of her country's defenders.

RELIGIOUS INTELLIGENCE.

BARMEN, IN PRUSSIA.

ACCOUNT OF THE RHEINISH MISS. SOCIETY. To the Foreign Secretary of the London Missionary Society.

SIR,—A desire has been expressed by many persons, that some account should be given to the religious public, of the visit recently paid to the Rhinish Missionary Society in the valley of Barmen. In the absence of Dr. Philip and the Rev. Mr. Wilks, I do not feel entirely at liberty to disregard this desire; and in endeavoring to gratify it, I shall rely rather on the brief statement of a few facts, than on the manner of recording them.

Dr. Philip, Mr. Joshua Wilson, and myself, left London on the 28th of June, and on the 25th we were joined by Mr. Wilks, at Antwerp. We visited Rotterdam, where we found our kind friend Mr. Stockfield, missionary to the Jews in Germany, waiting our arrival. In his company we pursued our course towards Barmen, meaning, if in our power, to return for a longer sojourn in Holland. We reached the place of destination on June the 29th.

The valley of the Rhine, and the town of Barmen, is situated in what was the kingdom of Wurtemberg, but is now a constituent part of the Prussian dominions. The entire valley embraces the town of Elberfeld, as well as that of Barmen; and the total population is not less than 60,000. It is a manufacturing district, and manufactures are here evidently elevating the people to higher civilization and to richer comforts. Labor is producing wealth; and wealth, by a fair distribution, is banishing want and rewarding industry. The overgrown proprietor, and the penniless pauper, are alike unknown here.

This valley is not only favored by the bounties of Providence, it is adorned by the hand of nature. The class of scenery is the beautiful; and there are few spots that can be considered to excel it in beauty. The dwellings of factors are mostly detached, and are built on such lines of ground as to prevent any formal and unpicturesque objects from meeting the eye. The hills rise on either hand with considerable boldness, and take every possible inclination, so that hill appears reposing on the top of hill, and the same objects are seen in different combination at every movement. Frequently the spectator will find himself completely shut up in one of the windings of the valley, and then his car will be awakened by the sound of the busy water-wheel; his eye will rest on the fertile lands covered with madder, clover, and corn; around him, the hills will spring up in every direction; sometimes revealing their naked and rocky forms, and more frequently clothed with young forests waving to the winds of heaven, while the river will roll briskly about his path, giving motion as it runs to a thousand works, and carrying silently comfort to ten thousand habitations. In fact, the scenery is very like that presented to us in the valleys of Gloucestershire; and those who have seen them will consider this no mean praise.

But it is the religious state of this people which is most interesting. They are of the Reformed and Lutheran profession united. Their attention is not diverted by religious disputes from religion itself; for at present they are of one faith and practice. They show a remarkable attachment to the means of grace; new churches are building because the old ones are overflowing; and there are comparatively few who do not attend public worship. At a town about ten miles from Barmen, I inquired of the pastor how many churches they had? he replied, three. I asked, what was the attendance? At the three, he said, there were about 5000. "And what," said I, "is the population?" "O," he replied, "about 5000, exclusive of children." "What then," I continued, "do all the people attend public worship?" "Yes—nearly all."

There are in this valley thirteen protestant pastors; twelve of whom we had the pleasure of seeing and knowing in our hasty visit. It was our united impression, that at no association of ministers in our country, had we met a body of men more respectable for talent, more eminent for piety, or more remarkable for usefulness. They have a decided attachment for evangelical truth, without any inclination to the excesses of Antinomianism. The love of Christ was at once their theme and their motive; and this love constrained them to love as brethren, and in charity to seek the salvation of men. A stranger is speedily struck with the entirely good understanding and fellowship pervading amongst these holy men. I observed, for instance, that two pastors dwelt with their families in the different compartments of one house; and that the division between them was made by two rooms, which were fitted up as school-rooms. I inquired the use of these; "They are," was the reply, "rooms in which the children assemble to receive religious and useful instruction from the pastors and their wives."

On our arrival, we found every thing prepared, so as to occupy the time to the fullest advantage. On the Monday morning, we met a few friends for the purpose of general explanation; and in the af-

ternoon, we went to meet the pastors and deputations from the several committees on the subject of the missions. Dr. Philip gave a detailed account of the manner in which the stations were managed in South Africa, in which they were all greatly interested; and their own particular plans were made the subject of discussion and advice. In this intercourse it appeared, that they had not above three hundred pounds set apart for the use of the four missionaries they proposed to send out, and that they must cost, in the course of the first year, nearly a thousand pounds. It was suggested that they might not be aware of this; and that probably they would send a less number; but they were evidently prepared beyond our highest expectations. They were acting, not under temporary excitement, but fixed principle. One of the pastors said, "We know our people." Another remarked, "It is the Lord's work;" and the treasurer, who is a respectable banker, said, "I will answer for every draft on account of our missionaries being duly honored." This meeting was evidently felt to be beneficial to our friends at Barmen, and to us it was gratefully edifying.

On the Tuesday, in the early part of the morning, we had conference with some of the friends; and at noon we went to the seminary to attend the examination of the young men previous to their ordination. We found, on our arrival, several ministers who were deputed to this work, and we were glad to find that it terminated in common satisfaction and earnest prayer.

We were then formally introduced to the missionaries. They are, John Gottlieb Leipold, Gustavus Adolphus Zahn, Paul Daniel Luckhoff, and Theobald von Wurmb. The latter was formerly in the army. He fought in the battle of Leipzig as lieutenant, and obtained two medals of honor. He afterwards studied medicine, and obtained a diploma; and subsequently, he has become a serious Christian, and chosen to lay his honors at the foot of the cross. Their teachers and pastors spoke of them with entire confidence, as possessed of great simplicity in their views, and much fervor of piety.

Our greatest surprise was yet to come. In sending forth these four young men, we had, with the exception of Mr. Wilks, considered that the friends were sending out all they had; but the business of the lecture-room was no sooner completed than we were invited to another department of the house, where we were introduced to seven other young persons pursuing their studies. Still I thought that they were training for ministerial labor generally. I put the question accordingly. "No," was the reply; "these are all missionaries, and this is exclusively a missionary college." I believe my companions were as greatly surprised and delighted as was myself.

We took hasty but hospitable refreshments at the residence of one of the pastors, and then proceeded to church, to witness the solemnities of ordination. The people were hastening to the same point in streams. We could, with great difficulty, get to our reserved places: still the church was filling, and still the people were remaining in crowds without. The heads of the congregation were literally raised up to the ceiling, and in a short time, access was found to the ceiling itself, and a great number ascended, with the hope that, by favor of the spaces for ventilation, of which there were many, they might participate in the service. However, this undue eagerness had nearly led to fatal consequences. The ceiling-joists, of course, were not made to bear such weights, and, in the early part of the service, some of them gave way. The scene now bore a serious aspect: several rumors having got about, the whole congregation rose with speechless alarm: alarm was succeeded by panic; screams and cries were raised; and the people, who stood astounded one moment, rushed, the next, to the doors and windows for safety. Happily, the ministers remained firm, and endeavored to tranquilize the people; and such was their interest in the occasion, that so soon as they could know the extent of the evil, they hastened back to the deserted church, and every thing was soon forgotten in the devotion which the services inspired. As we left on the conclusion of the worship, we have not the means of knowing, but we hope no serious accident befell any one, although many slight injuries were sustained. This is one of those evils which, although fraught with evil, are prevented from discharging it by a gracious and invisible hand.

The service, on this occasion, was introduced by Pastor Leipold: the ordination, charge, and prayer, were offered by Pastor Graber, the senior minister and President of the Committee. The Missionaries were then presented to Dr. Philip, and he, Mr. Wilks, and myself, addressed the assembly. This was followed by an exhortation from the Pastor, Mr. Richter, and the presentation of the Bible. One of the Missionaries then took an affecting farewell of the ministers and congregation, and Pastor Krummacker offered earnest prayer to God. We parted under his influence.

It was, altogether, a most interesting and impressive occasion. To the people there was every thing to make it so. It was an ordination service; these were the first Missionaries they had sent forth from the valley; Christian brethren from Africa, England, and France, had come over to show a sympathy in their proceedings. They were greatly affected: the men wept even as the women; we all wept together. "I have never seen," said a venerable pastor, "any thing like it. It is a little Pentecost."

For ourselves we were not less delighted or refreshed. As we hastened to leave this interesting people, we felt that that day had been to them, the commencement of a period which would hold a prominent place in their memory in all after time; and, less consciously, we were the subjects of kindred impressions; for before we had wholly cleared the skirts of the town, we found ourselves exclaiming, "Well, we shall never forget Barmen."

I have thus, my dear Sir, endeavored to meet public expectation in relation to Barmen, but, without time for revision; I trust the friends of religion amongst us, will become increasingly interested in the infant exertions of this Sister Society; and, in proportion as they have improved knowledge of its circumstances, they will offer more frequent prayers for its success. I am your's most truly,

Hackney, (Signed.) A. NEW REED. [London Evang. Mag.]

[Our readers are familiar with the name and character of the Rev. Dr. Philip, who has been for some years superintendent of the mission stations of the London Missionary Society in South Africa, and who has done much for the cause lately at public meetings in England during a visit. They will also recollect the ordination at Paris of three French Missionary Society meeting in London, as related in the Recorder of July 16th. The preceding article makes them acquainted with the ordination of young Missionaries in Prussia, intended for the same destination, which ceremony was witnessed by Dr. Philip, Rev. Mr. Wilks of Paris, and Rev. Mr. Reed of London. The following notice brings these interesting laborers in the vineyard together in London,

with several English Missionaries besides, commended by the prayers of the Church to the God of Missions in solemn prayer, being "about to depart on the morrow" to their field of labor.]

The Departure of Dr. Philip and the Missionaries from England, France, & Prussia, for South Africa.
Thursday, the 16th July, being the day fixed for the Missionary party to join the vessel at Gravesend, the Wednesday evening was set apart for a service of special prayer, to commend them, finally, to the divine blessing and protection. It was held at the Rev. Dr. Philip's family had stood in Christian fellowship with the Church assembling in that place, during their sojourn in England. There were present, Messrs. Prosper Lemue, Isaac Biscuit, and Samuel R. Rolland, from France; Messrs. John Gottlieb Leopold, Gustav Adolph Zahn, Paul Daniel Luckhoff, and Theodor von Wurmb, with his wife, from Prussia; and Messrs. John Badie and wife, Theophilus Atkinson and wife, Wm. Fyvie and wife, and Dr. Philip and wife, and two daughters, with Miss E. Lyndall, from England; all destined for Missionary labor in Africa, except Mr. Fyvie, who is returning to Surinam with restored health, and Miss Lyndall, who goes out under the care of Dr. Philip, to raise and conduct an infant school at the Cape.

The service began with singing and prayer. The prayers were offered by the Rev. W. Fyvie and I. Biscuit. The Rev. A. Reed then explained the order of the service, and particularly introduced the Prussian Missionaries to the congregation, as this was the first occasion on which they had appeared in public; with which, he connected a brief but interesting account of the Missionary society at Barrow, which he, in conjunction with Dr. Philip, the Rev. M. Wilks, and Joshua Wilson, Esq., had recently visited.

The Rev. F. Monod, Secretary of the Missionary Society in France, and Pastor of the Protestant church in Paris, then edited and delivered the meeting by a short and interesting account of the origin and progress of that Society, and of the beneficial influence it had had on the state of religion in that country. He informed the meeting that there were already eighty-six Auxiliary Societies formed, and that the very effort which had been made to send out the three young men then present, had itself produced the additional sum necessary for its accomplishment.

Baron von Wurmb was next introduced, as the representative of his Prussian brethren, and by the kind aid of the Rev. Dr. Philip, who acted as his interpreter, addressed the congregation. He expressed himself in a most feeling and pious manner. He spoke of the great joy he had in visiting England, and in beholding the work of the Lord, and the worshiping with English congregations. He spoke of the satisfaction he had in going out under the care of Dr. Philip; of the particular pleasure he had in doing so, united with his French brethren, since some years ago he had thought it his duty to fight against their nation. He then detailed, briefly, the very interesting circumstances of his conversion and his education, and his dependence on the Lord and Saviour, and by entering in his name and that of his brethren, the earnest and persevering prayers of the congregation.

Dr. Philip then, as the representative of the English brethren, gave a final and forcible address to the people. He referred to the many questions which then possessed him; to the encouraging aspect of the times; to the remarkable nature of that meeting; and to the peculiar joy it inspired. He expressed his confidence in Providence, and pledged himself and his brethren to go forward cheerfully in the work, calling on the churches of England, at the same time, to pledge themselves to labor and pray for their success. He then urged, with great earnestness, the necessity of prayer, the trial of separation, and the importance of each one looking forward to the judgment seat of Christ.

After an appropriate hymn, the Rev. Dr. Philip expressed his joy at being present at so important a meeting; and took up the pledge of Dr. Philip, by assuring the brethren who were leaving us, how greatly they were beloved of us, how certainly they would possess an affectionate place in our memories and our prayers; and how fully the ministers and churches felt themselves engaged to support the great cause in which they were embarked, till death.

The Rev. A. Reed then commended the Missionaries and meeting in solemn prayer to God, to the word of his grace, and the keeping of his promise.

This was altogether a remarkable meeting. It is only once in a life time that one can hope to worship under such circumstances; and the effect on the congregation corresponded with the peculiarity of circumstance. The place was crowded. The people were engaged three hours in the service, and the utterance of the benediction. The difficulty was to get the people to separate, and when they did depart, it was with the solemn and holy conviction that God had blessed the service, and that many prayers offered for our beloved brethren, by richly answered, and may support the return on the churches and ministers offering them, in enlarged blessings on themselves.

On Saturday, July 15, the whole of the Missionaries sailed from Gravesend, in the ship *Charles Kerr*, Captain Brodie, for South Africa and the East Indies.

(London Evangel. Mag.)

PERSECUTIONS IN SWITZERLAND.

The Evangelical Magazine for August, contains some additional facts on this subject, furnished by Dr. J. P. Smith. M. Alexander Lenoir, while travelling and laboring as a Home Missionary, arrived at Yverdon, Jan. 5, 1829, and was invited to the house of a friend, where, that same evening, a small number assembled to hold a Missionary prayer meeting. About half past eight o'clock the magistrate of the place came, entered the house, arrested Mr. Lenoir, and required him for his appearance to answer a criminal charge. The accused, not being able on the emergency to procure the requisite securities, was put in prison. After five days he was brought up for examination. On Jan. 29, it obtained the security demanded, and was set at liberty. In about two months he was brought to trial, and condemned to a year's imprisonment, and the payment of all the costs which his enemies had chosen to incur. He appealed to the Superior Court at Lausanne, which changed the sentence into a year's banishment with payment of costs; a sentence ruinous to himself, with his wife and three young children; as his means of support in the cultivation of a farm. The principal crime alleged against this man, was, conducting religious worship in a family, where were present seven or eight persons not of the family. Several other iniquitous prosecutions have been instituted—once against a dissenting minister for baptizing a child, and against the father of the child, and one of his friends, a physician, at whose house the baptism was administered; and others for no better cause.—Chr. Mir.

CHURCH MISSIONARY SOCIETY.

Abstract of the 29th Report, rendered in May, 1829.
The state of the funds during the past year has occasioned considerable anxiety. At the close of the 3d quarter, Dec. 31, 1828, the expenditure on the General Account had exceeded the receipts by upwards of £6000. The Committee deemed it necessary to reduce the expenditure; and as the reception and preparation of students at the Missionary Institution at Islington is the seminal principle of the expenditure, it is obvious the reduction must commence there. They resolved therefore, at the beginning of Feb. to limit the number to be received to 20. There was, however, an increase of receipts on the 4th quarter; so that the gross receipts of the year amounted to £35,642, and the expenditures to £25,273. Excess of expenditure, £1,811. Seventeen new Associations have been formed during the year.

Candidates, Students, and Missionaries.—Eight candidates for missionary service have been received during the year. Five of the Society's students have been ordained Priests by the Bishop of London, and three admitted to the order of Deacons. Two of the laborers in connection with the Society have, in the providence of God, been removed by death during the year. Eight, with their families, have returned home; and two, at their own request, have withdrawn from the Society. Ten individuals have gone forth to labor in various parts of the world; and four have returned to their stations. All the missionaries, whose departures were stated in the last Report, have arrived at their respective destinations.

Missionary Institution.—It was stated in the last Report, that seventeen students were then in the Society's Institution. There have since been admitted, including two from Basle, making a total of twenty-seven. Of this number, four Missionaries and two Candidates have proceeded to their stations; three have withdrawn from the Society; one is at present in the country; and fifteen are now in the Institution.

Summary View of the Missions.

| | |
|--------------------------------|-------|
| Missions. | 9 |
| Teachers. | 51 |
| English Clergymen. | 28 |
| Lutheran Clergymen. | 17 |
| European Laymen. | 22 |
| European Women. | 10 |
| Natives, Ordained. | 1 |
| Catechists, Schoolmasters, &c. | 197 |
| Women. | 8 |
| Schools. | 205 |
| Scholars: Boys. | 10480 |
| Girls. | 1686 |
| Adults. | 12419 |

Comparative View of the Missions.—The Missions

continue the same in number, as in the preceding year. The Stations have undergone some change, and have been increased by 4; in West Africa, the station among the Sherbro has been suspended; in the Mediterranean mission, Egypt and Abyssinia are at present counted as one station; in South India, Tellicherry has been added; and in the West Indies, 5 stations have been added, all in Jamaica. The Teachers have, according to the returns, been much reduced in number; but some of these returns are diminished by 10, and the Lutheran increased by 1; the European laymen are less by 3, and the European women by 10; there is a diminution, in the returns, of 141 native male teachers and 4 female; arising chiefly from the imperfect returns from some parts of the North-India mission, and from the omission of all returns of native teachers in the West-India and Ceylon missions. The scholars are increased by 10,000 in number, by 678 girls and 341 youths and adults; making a diminution on the whole, of 142; the diminution in the girls arises from the adoption of a more restricted, but apparently more efficient, system of education; and from the derangement of the Society's schools at Antigua; to the same cause in Antigua, and to the want of returns of youths and adults from Calcutta, Benares, and the North-West America mission, must be attributed the deficiency above stated in their numbers.

BOSTON RECORDER.

WEDNESDAY, SEPTEMBER 30, 1829.

ANNIVERSARIES AT ANDOVER.

THEOLOGICAL SEMINARY.—The usual exercises of the Anniversary in the Theological Seminary at Andover, were held on Wednesday the 24th inst. The following were the subjects of the Disquisitions, by the young gentlemen whose names are affixed to them respectively. Prayer preceded the exercises of the morning. Sacred music closed those of the forenoon, and commenced and closed those of the afternoon.

FORENOON.

Use of other men's thoughts. *E. Tenny, Corinth, Vt.*
Inspiration of Paul; *C. B. Tracy, N. Marlborough.*
The tree of Life, and the tree of knowledge of Good and Evil; *G. E. C. Bridgman, Belchertown.*
Accommodation of Classical habits to the work of a village Preacher; *R. Southgate, Portland, Me.*
Effects of Secularism on the cause of truth; *A. R. Clark, Lunenburg, Vt.*
The meaning of the phrase *duxit eum in desertum*; *Rom. 1: 17; W. Follett, Middlebury, Vt.*
Character of Thomas Shepard; *C. M. Putnam, Marietta, Ohio.*
Secret profanation of the Sabbath; *H. Little, Boston.*
H. Condition and prospects of the Heavens; *Rom. 1: 20; M. Marsh, Danville, Vt.*
Ignorance; *C. W. Allen, Taunton.*
Jesuitism in the United States; *G. P. P. Chubb, Salem.*
Importance of a clear perception of Evangelical truth; *L. Pratt, Shelburne.*
Influence of natural temperament on Christian character; *J. S. C. Abbott, Boston.*
The Rules of Religion; *L. H. Hinesburgh, Vt.*
Scriptural use of the number seven; *S. D. Jewett, Barnstead, N. H.*
The Parables of Christ; *J. W. Chickering, Philadelphia.*
Exposition of Rom. 9: 3; *P. W. Warriner, Canadaigua, N. Y.*
Manner of conducting Theological Disquisitions; *C. W. Allen, Taunton.*
Exposition of John 16: 22; *L. Robbins, Wethersfield, Conn.*
Sublimity of conception promoted by the study of the Bible; *T. D. Southworth, Bridgewater, N. Y.*

AFTERNOON.

Divine Benevolence displayed in the precepts of the Moral Law; *H. Shedd, Leominster.*
The persecution of Christians under Nero; *J. M. West, Hinesburgh, Vt.*
Moral obligations of the Preacher to be eloquent; *J. M. Rowland, Fairfield, Conn.*
Source of Universalism; *G. Trask, Beverly.*
Expository Preaching; *H. O. Higley, Castleton, Vt.*
The duties of Christians towards the Aborigines of this Country; *J. K. Young, Dover, N. H.*
Influence of Prayer on the mind; *A. H. Reed, Oakham.*
Are the Rules of Interpretation which are applied to other writings, applicable to the Scriptures; *O. A. Taylor, Haverly.*
The Preacher's success dependent on Divine Influence; *S. H. Ketter, Brandon, Vt.*
Means of promoting Religious Revival; *J. M. Rowland, Wethersfield, Conn.*
The location of Eden; *Gen. 2: 10-14; S. W. Yarnum, N. Yarmouth, Me.*
Influence of indefinite phraseology on the Preacher's work; *M. M. Post, Cornwall, Vt.*
Influence of Theological opinions on Sacred Eloquence; *N. Adams, Salem.*

At the conclusion of the afternoon services, the following farewell hymn, composed by Mr. NATHANIEL ADAMS, of Salem, was sung, by the members of the Seminary, in the presence of the students, in front of the audience.

Beautiful upon the mountains
Are the messengers of peace,
Publishing the news of pardon
Through a Saviour's righteousness;
Of a Saviour's righteousness.
Hark! the voice of Jesus, calling,
"Heralds of my Cross, arise!"
Go and publish news of pardon;
See! a world in ruin lies.
Treach salvation,
"I'll call you to the Cross,"
Jesus, we obey thy summons,
See thy servants waiting stand;
When our song of praise is ended,
We will go to thy command.
Great Redeemer!
Guide us by thine own right hand.
Scenes of love and sacred friendship,
We will bid you all farewell;
O'er the earth's wide face we wander,
News of Jesus' love to tell.
We forever
Now must part, and say, Farewell.
Often have we joined these voices
In our songs of social praise,
And, around our altar bending,
Prayer at morn and evening raised.
We shall never
Here again meet in praise.
Brethren, may we meet together
On the mount of God;
Then our captious bosoms
Will be full of Jesus' love.
Saviour, bring us
Safely to thy home above.

PORTER Rhetorical SOCIETY.

On Tuesday afternoon, Sept. 22d, was the anniversary of the Porter Rhetorical Society. The exercises, besides music and prayers, were an Oration, a Poem, and an Address. The Oration was by Mr. Martin M. Post, of the Class now leaving the Seminary, on "The Union of Studious and Active Habits in a Preacher." Poem, by Richard H. Dana, Esq. of Cambridge, on "The Soul." The Address was by the Rev. Richard S. Storrs, of Braintree, on "The influence of the present age on the eloquence of the pulpit." The characteristics of the age selected for illustration, were,—"the widely extended commercial intercourse among the nations;"—"the rapid improvements made in literature and political science;"—"the special effusions of the Holy Spirit on Christendom;"—"the prevailing spirit of benevolent enterprise."

SOCIETY OF INQUIRY.

On Tuesday evening, the expected Oration before the Society of Inquiry respecting Missions, failed in consequence of the sickness of the speaker. Prof. Stuart made a short address, stating the origin and general objects of the Society. It is one object, to ascertain the actual state of different countries, and the adaptation of the inquiries to that situation, as to climate, and every fact that may serve to guide them in their duty. There is great want of authentic and accurate information on this subject; and the Society needs donations of books, and funds for the purchase of books, adapted to the purpose.

SOCIETY OF ALUMNI.

A Discourse was delivered before this Society on Wednesday evening, by the Rev. Dr. Spring, of New-York, from Heb. 13: 17. They watch for your souls, as they that must give account. The preachers for the next anniversary are, Rev. Pres. Lord, of Dartmouth college, and Rev. J. Hawes, of Hartford, Conn.

BIBLICAL SOCIETY.

On Tuesday evening, a public meeting was held, to consult upon measures for promoting the knowledge of the Bible in the original languages. Prof. Stuart was appointed chairman, and Mr. Calvin E. Stowe, Secretary of the meeting. Prof. Goodrich of New-Haven, introduced the following resolution.
Resolved, That it is expedient to form an Association, for the purpose of acquiring and promoting the knowledge

of the Scriptures in their original languages.—This was seconded by the Rev. Mr. Shedd, of Abington; and further remarked upon by Rev. E. Beecher, of Boston, and D. S. Southmayd, of Concord, and passed unanimously.

On motion of Rev. J. I. Foot, of Brookfield, seconded by Rev. B. Green, of Kneebunk, Me.,

Resolved, That the contemplated Association should do all in its power, to encourage and sustain a periodical; [referring to the "Biblical Inquirer," about to be published at Andover, by Prof. Stuart and Mr. Stowe.]

Messrs. Stuart, Goodrich and Stowe, were appointed a committee to report the draft of a constitution. Adjourned.
On Wednesday morning a constitution was reported and adopted, and the society elected the following officers: Prof. Stuart, of Andover Theol. Sem., President. Prof. Goodrich, of Prof. Taylor, of New-Haven Theol. Sem.; Rev. Dr. Church, of Pelham, N. H. Rev. B. Tappan, Augusta, Me.; Rev. Dr. Codman, Dorchester; Pres. Bates, Midd. Coll.; Rev. Dr. Palmer, Charleston, S. C.; Prof. Turner, of Epis. Theol. Sem. N. York; Prof. Miller, of Princeton Theol. Sem.; Rev. Dr. Skinner, Philadelphia; Rev. Dr. Wilson, Cincinnati, O., Vice Presidents. Calvin E. Stowe, Andover, Secretary. E. C. Tracy, Andover, Treasurer. Messrs. Stuart and Stowe, Directors ex officio: Rev. A. Potter, Boston; E. C. Tracy, Andover; Prof. Peck, of Amherst Coll.; Prof. Upham, of Bowdoin Coll.; Pres. Lord, of Dart. College; Prof. Fowler, of Middlebury College; Pres. Wayland, of Brown Univ.; Rev. J. Hawes, Hartford, Conn.; Prof. Gibbs, of Yale Coll.; Prof. Hodge, of Princeton Theol. Sem.; Prof. Mills, of Auburn Theol. Sem.; and Prof. Beckwith, of the Lane Seminary, Ohio, Directors.

BROWN PROFESSORSHIP.

The Board of Visitors, at their late meeting, "affirmed and established" the election, made in June last, by the Trustees, of the Rev. Benjamin B. Wisner D. D. as Brown Professor of Pastoral Theology and Ecclesiastical History, with the following amendment, viz. that in the title of the said Professorship, the phrase "Pastoral Theology" be omitted; it being understood, that if the Trustees should adopt this amendment, the general character of the duties to be assigned to the professor on this foundation be in accordance with the principles of the arrangement adopted by the Trustees in June last and presented to the Visitors for their concurrence. This proposal of the Trustees was accepted by the Trustees. Thus it is determined that the title of the professor on this foundation shall be "Brown Professor of Ecclesiastical History," (the title given to it by the founder in his last additional statute,) and that the duty of the professor shall be to give instruction in Ecclesiastical History and Pastoral Theology.—Dr. Wisner, we understand, has declined the appointment; and the Rev. RALPH EMERSON of Norfolk, Conn. has been elected by the Trustees, and approved by the Visitors, as professor on this foundation.

ORDINATION OF MISSIONARIES AND EVANGELISTS.

On the evening of Thursday, Sept. 24th, the following persons were ordained in Park Street Church, Boston, by the Presbytery of Newburyport, and delegations from several Congregational churches which had been invited as associates for the purpose, viz. Rev. HARRISON ALLEN, CALVIN W. BABBIT, ANSEL R. CLARK, Wm. HERVEY, HENRY O. HIGLEY, HENRY LITTLE, CUTTING MARSH, MARTIN M. POST, CHARLES M. PUTNAM, HOLLIS READ, ANDREW H. REED, JONATHAN M. ROWLAND, HENRY SHIELD, PHANUEL W. WARRINER, IRM. WEAD AND JOHN K. YOUNG. The Rev. Dr. Spring, of New-York, offered the introductory prayer; the Rev. Dr. McDowell, of Elizabethtown, N. J. preached the sermon; the Rev. Gardner Perry, of Bradford, made the consecrating prayer; the Rev. Dr. Dana, of Newburyport, gave the charge; the Rev. Mr. Proudfit of Newburyport, declared the fellowship of the Presbytery and the churches; and the Rev. Mr. White, of John's Island, S. C. closed the solemnities with prayer. In time of the consecrating prayer, the candidates knelt around the platform by the pulpit, and sixteen ministers of the word imposed hands in the act of ordination. At the presentation of the fellowship, the same solemnities were repeated, and the candidates opposite to the brethren newly ordained in the broad aisle.

Mr. Allen was of the class of 1828 at Andover; Messrs. Hervey and Read were of the class of the present year at Princeton; all the other brethren closed their period of study at Andover on the day preceding the ordination. The whole number is 16. Eight of them are engaged in the service of the Am. Home Missionary Society; four in that of the Am. Board; and four as agents for Benevolent Societies.—Domestic Missionaries: Mr. Babbitt, it is expected, will go to Nashville, Tenn; Messrs. Higley, Putnam, Rowland and Shedd, to Ohio; Mr. Post, to Illinois or Indiana; Messrs. Warriner and Wead, to Michigan.—Foreign Missionaries: Mr. Allen goes to the Choctaws; Mr. Hervey, to Bombay; Mr. Marsh, to the Indians of the N. W. Territory; and Mr. Read to the Mediterranean.—Agents: Mr. Clark engages for the Am. Education Society, in Ohio; Mr. Little for the same, in Massachusetts; Mr. Young for the same, probably in Connecticut; and Mr. Reed for the American Bible Society.

The sermon on this occasion was from Luke xiv, 23, And the Lord said unto the servants, Go out into the highways and hedges, and compel them to come in, that my house may be filled. It was a straight-forward, plain, energetic discourse, calculated to inspire the breasts of the youthful heralds with love to souls, and an ardent desire to be useful in turning many to righteousness. The preacher considered I. The condition of sinners in their natural state, the world over; II. The duty of ministers toward sinners in the condition described; and III. Motives to the discharge of that duty. The subject was applied to ministers; to the Candidates; and to the Churches, in regard to the duty of raising up laborers for the immense harvest of the gospel. It is presumed that so large a number of men have never before been set apart for the ministry, in one day, in the United States; except in the Methodist connection, whose ordinations we think are annually made, at the meetings of Conferences. May these young servants of the Lord go forth to the distant fields of their destined labor, "bearing precious seed;" and though they weep over the moral desolations they will behold, the trials and sufferings they will endure, and the perverseness they cannot subdue, yet may they "come again with joy, bringing their sheaves with them."

VOLUNTARY AGENCIES.

The Rev. Mr. Patten of the city of New-York, has returned from his tour in the western part of that State, as agent of the American Education Society. He travelled in two months from 1200 to 1500 miles, and preached or addressed assemblies 59 times. Expenses for travelling, \$44.41. He obtained 49 temporary scholarships, and two permanent of \$1000 each, amounting to \$5,675. He and Mr. Cornelius together obtained 23 scholarships, amounting to \$1,725; of which, if we reckon one half to Mr. P., it will be as the result of his agency, \$6,537.50. If the 62 1-2 temporary scholarships be continued, as they probably will be, for 7 years, and we add the two permanent ones, the amount will be \$33,762.50. Mr. Cornelius, separately from Mr. P., also obtained 10 temporary scholarships. The result of the whole therefore is, that within two or three months, there have been secured in the western district, 82 temporary and two permanent scholarships, amounting to \$8,150; or, if the temporary continue 7 years, \$45,150. It is hoped also, that as many as 50 young men will have been induced to commence a course of study for the ministry from hearing the sermons and statements. The subject of voluntary agencies was also urged by these gentlemen, at the anniversary of the Western Ed. Soc., and several clergymen pledged themselves for an agency of one or more months.

N. Y. Obs. abr.

Young Men.—A number of the clergy in the city of New York have agreed to preach a series of discourses especially designed for the young. They may be expected to commence early in November, on Sabbath evenings, at the South Dutch Church, Exchange-place.

THE INFREQUENCY OF REVIVALS.

It cannot have escaped the notice of any intelligent Christian observer, that for many months past, there has been a remarkable infrequency of revivals in the United States. We speak more particularly of the Congregational and Presbyterian connections, because our intercourse is principally with them and our knowledge of their condition more perfect. But we apprehend the same remark will apply, to a great extent, to those other denominations which believe in revivals and which have heretofore been favored with them. Allowing for the increase of population within twenty years, for the greater number of churches and ministers, and for the vastly more numerous facilities for circulating intelligence of revivals which do occur, we apprehend that the last year must be considered as the most marked of all the twenty for an alarming spiritual drought. Only a few, small and transient showers have fallen on the whole heritage of the Lord in the land. In very few instances indeed, has there been a copious and continued shower of divine influence. For a long time, "the heavens over our heads" have been "brass, the earth beneath our feet as iron, and the rain of our land powder and dust."

We state our general impression, as aided by recollection and a hasty recurrence to the history of these years, without making a thorough examination. For evidence of the present and recent state of the churches, we refer to the pages of religious journals. Two and three years ago, detailed accounts of revivals were read in our columns almost weekly; now they are exceedingly rare. The same is true of those short notices and paragraphs, which are copied freely from one paper to another. We refer also to the published narratives, collected at the various public meetings. Besides, the frequent meetings of Conferences, all the State Associations and the General Assembly have had their annual meetings, since the first of May past, and their narratives of the state of Religion have been published. With one voice they say, "Few revivals have occurred, and there is a general suspension of the special influences of the Spirit."

The General Assembly reported not a small number of churches and congregations which had been watered; but what were they among such a multitude as they reckon, from Maine to Missouri and Louisiana, and from the Atlantic to the lakes? They were but as a few drops to the ocean. The extensive Association of Massachusetts reported scarcely ten places, where any signal work had been wrought; and every other State of New-England joined her in her lamentations. We also refer every inquirer on this subject, to his personal acquaintance, to his private correspondence, and to all the modes in his power of learning the true condition of the churches. We shall be much surprised, if any such person can thus look abroad through the country and yet doubt the correctness of our statement.

It has been made a question, whether this remarkable suspension of divine influences should be distinctly and prominently noted, in our journals, in the narratives of public bodies, in the preaching of ministers and the conversation of Christians. Would it not be better, to be silent respecting facts so disheartening to believers, and affording such occasion for triumph to the opponents of the evangelical faith? For ourselves, we have no doubt that silence and reserve would be highly inexpedient. If the withdrawing of the Spirit is one of the greatest judgments of heaven, the churches and ministry should know it and lay it to heart. If there have been sinful causes of the evil, they should be searched out and removed. If the Spirit is ever to return to us in mercies, we must pray for the blessing; but we never ask for favors till we feel our need of them, and the churches will not cry mightily unto God with one voice till they see the general dearth. But what will the opponents of revivals and of experimental religion say? Must we expose to them the nakedness of the land? Why not? We must calculate upon their opposition, whether we speak or be silent. It is all one to them, whether we pipe or mourn.

If we rejoice in revivals, they call it delusion. If we lament the want of them, they say unto us, "Where is now your God?" Caution and prudence are needed; but we cannot conceal ourselves from the humiliating fact. We have precluded ourselves from the opportunity. We have adopted the custom of reporting and publishing the state of the churches at our public meetings. When we convene, we must make our statements and make them truly. A true statement shows that revivals are suspended; silence would tell the same tale.

But let the world know what we mean, when we say revivals are suspended. We do not mean, in this case, that the converts in former revivals have gone back to iniquity; or that the churches are rent with animosities and divisions; or that our communion tables and houses of worship are deserted; or that our ministers are dismissed and rejected in great numbers; or that benevolent enterprises are abandoned or forgotten. It is still true, and thanksgiving is due to the God of all grace for it, that "with scarcely any exception the churches are at peace. Public worship and ordinances are generally well attended; and meetings for conference and prayer are kept alive. Bible classes are common, and Sabbath-schools almost or quite universal." A Unitarian editor says, "These facts he should think among the best indications that religion prospered." These are "other signs, to which he imputes quite as much value [as to revivals], which indicate the increase" of religion and not its decline. But we are not satisfied with the form of godliness; nor with the spirit of christianity in a languishing condition. We believe that a whole congregation of the impenitent may sit regularly and seriously under the ministry of the gospel, and yet many of them be dead in sin and ripening every Sabbath for deeper condemnation. We believe churches may walk in all the ordinances of the Lord, with real sincerity and faith at heart; and yet be in a comparatively lukewarm state of feeling, having lost their first love, and being conformed to this world in an awful degree in spirit and practice. We believe that congregations in this condition, and even the churches of our Lord Jesus Christ, are sunk into a state of fatal declension, and are like the heath in the desert not knowing when good comes. Here is the difference. Unitarian religion gives full evidence of flourishing, when its professors and others attend on preaching and public worship, and iniquity does not particularly abound. We, on the contrary, do not consider the forms of worship as constituting the life and power of godliness. With us, religion is in a state comparatively low, if Christians are not lively in their graces, prayerful and devoted in their lives, abounding in every good work, and holding forth the word of life before men with convincing power. If in a whole congregation, for many months, there are none to inquire "What must I do to be saved?" If the multitude with one voice make excuse, and remain thoughtless and secure without an interest in the Saviour, then do we say the Spirit is withdrawn and the harvest is past.

But our chief concern is with our own churches, & not with those who deny revivals and ridicule the converting influences of the Spirit. And it is our solemn conviction that God has a controversy with his people, which it becomes them to lay deeply to their hearts, before the Lord can return to them and revive them again.

REVIVALS OF RELIGION.

In the general dearth of intelligence, which falls under this head, we feel a more than common obligation to record every well attested fact, adapted to sustain the faith and animate the hopes of such as "wait for the salvation of the Lord." It gives us great pleasure to be able to state, that an unusual attention to religion exists in several of the northern towns of Oxford county. In Rumford, more than 50 persons have recently professed a hope in Christ. On the first Sabbath in this month, fifteen were propounded for admission into the church, and others are inquiring what they shall do to be saved. In Dixfield, the work is very interesting; but they have no one to break into them the bread of life. Three or four weeks since, writes a clergyman of that County, "I spent a Sabbath at D. and found a few individuals, who appeared to be awakened and solemn. Last Saturday, (Sept. 5th.) I visited them again and spent the day with them; but, O, how different! Fifteen are now rejecting in hope. In the forenoon I called at several houses, and conversed with inquirers; in the afternoon, we had a meeting, such a one, as I scarcely ever attended. The sun went down, before we closed; and I know not but we

should have continued another hour, had I not been under engagements to return to—, to spend the Sabbath. Indeed, I knew not how to leave them at all." The writer mentions various circumstances in the situation of that people, which show how much they need the protection of Israel's God, and the prayers and Christian offices of Zion's friends.—"I need not tell you how important it is, that they should have an experienced and judicious minister among them at this time. The delay even of a single week may be attended with evil, which the labor of years cannot remedy. The people are making considerable sacrifice to build a house for God, which he has promised to fill all next month. I feel as if something must be done for them. There are now seven young men—six of them at the head of a family—who have hopefully experienced religion. The wives of six of these have obtained a hope, two are deeply impressionable, and one was a professor before she was married. The Society put it out of their power to attend to the poor Christians, in such circumstances? Do, if you can, send some suitable person to D., at least for a few weeks. The prospect now is, that, in answer to this appeal, the desired help will come in the course of next week." Chr. Mirror.

FOREIGN MISSION AUXILIARY.

Agreeably to previous notice several clergymen and other friends of missions in Middlesex County, Mass. met at Concord at the Rev. Mr. Southmayd's meetinghouse on the 16th inst., for the purpose of forming a County Missionary Society, auxiliary to the American Board of Commissioners for Foreign Missions. Rev. Dr. Wisner and Mr. David Green of Boston, a deputation from the Board, and Dr. Mr. Allen, an agent of the same, were present. Rev. Mr. Hurlbut was called to the chair, and Rev. Mr. Demond was chosen scribe. The meeting opened with prayer by Dr. Wisner. Mr. Allen stated the object of the meeting.

Then the following resolution, offered by the Rev. Mr. Gilbert, and seconded by the Rev. Dr. Wisner, and supported by an address from each, was adopted; viz. "That we think it our duty and privilege to co-operate with the friends of Missions in exertions to extend the Gospel to the heathen; and that for this purpose we deem it expedient to form at this time a Society in Middlesex county to be auxiliary to the American Board of Commissioners for Foreign Missions."

The following resolution, offered by Mr. Green and supported by an address from him, and seconded by the Rev. Mr. Southmayd, was also adopted; viz. "That the character and state of the heathen, as subjects of God's moral government, and as candidates for a future state of existence, call for such a kind of exertions in their behalf, as missionaries only are likely to make."

The following persons were then chosen Officers of the Society: Rev. Samuel Stearns, of Bedford, President. William Jackson, of Concord, Secretary. Rev. E. H. Thayer of Acton, Vice President. Rev. E. H. Thayer of Acton, Secretary. Mr. Josiah Davis of Concord, Treasurer.—Rev. John T. Gorton, Rev. Daniel S. Southmayd of Concord, Rev. Lyman Gilbert of Newton, Executive Com. It is hoped, that the transactions of this day, and the subsequent operations of the Society now formed, will be instrumental of exciting a deeper interest in behalf of Missions through the county, than has hitherto been felt.—Chr. Mirror.

From the Utica Journal.

WESTERN DOMESTIC MISSIONARY SOCIETY.
The adjourned meeting of this Society was held on the evening of Sept. 16, at the Session Room of the 1st Presbyterian Church in this village. After the proceedings of the last meeting had been read and a report received respecting the reception of the different plans of operation then submitted to the public, it was found that neither had secured general approbation—that while some Presbyteries were in favor of an agency at Utica, under the H. M. Society at New-York, others were in favor of a connection with the General Assembly of Ministers, and such connection was deemed a Missionary concern in their Presbyterial capacity. A motion was therefore made by Mr. F. Fine of Ogdensburg, that the present organization of the Society be dissolved, with the view of seeking a connection with the General Assembly of Ministers, and that a Committee be appointed to prepare a report on this subject, and to the Board with which it would be connected. The evening was spent in discussing and modifying this proposition; and the Society then, without coming to any determination, adjourned to 8 o'clock the next morning. On Thursday morning the discussion was resumed, and the following resolution finally adopted unanimously, viz. "Resolved, That the Executive Committee be directed to settle the concerns of the Society in the best manner practicable, and that when this object shall be accomplished, the Western Domestic Missionary Society, as such, shall no longer exist."

The design of this resolution is not that the friends of missions in this region should abandon us in the hour of our need, but that they should co-operate with us, with greater efficiency and success than is otherwise, in the present state of things, likely to be attained. The Presbyteries and counties within the sphere of the Society's operations, will now have full opportunity of adopting such plans of operation and such connection as shall seem to them most desirable; and it is earnestly hoped they will immediately take such measures as will effectively sustain and encourage all our missionaries and feeble churches. The circumstances which have led a society, lately so purposed, now to declare its own dissolution, we deem it not unworthy to give in detail, any further than

by P. Simmons.—In New-Bedford, Mr. Prince L. Taber.

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POETRY.

For the Boston Recorder.

THE NARROW WAY.

"Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."—Matt. VII. 14.

'Tis easy professions to make,
And hope, lofty hopes entertain;
But harder the cross of the Saviour to take,
And the world to consider as vain.

'Tis easy to wash the outside,
So that fair it appear unto men;
But harder the task of subduing the pride,
Which may lurk in the heart even then.

'Tis easy some sins to subdue,
While the dear ones we secretly cherish;
But something far more, that creation new
And entire, without which we must perish.

Oh, Spirit of truth and of love,
Work thoroughly thou in my heart.
Since the pathway is narrow to glory above,
Needed wisdom and guidance impart.

Let not mine be the hope which shall fail,
When my heart and my life shall be tried;
But grant me the faith which at last shall prevail,
Through Him who for sinners hath died. S. D. A.

MISCELLANEOUS.

For the Boston Recorder.

The Harbingers of the Reformation; or a Biographical Sketch of Wickliffe, Huss, and Jerome. By the author of the "History of the Reformation." &c.

The Reformation is considered generally by Protestants the most interesting event of modern times. The chief actors in bringing about the glorious change are deservedly held in very grateful remembrance. The names of LUTHER, and CALVIN, will stand associated with the dearest interests of millions, to the end of time, and through the ages of eternity. But deserving of gratitude as are these illustrious men, it was not by them alone that the Reformation was effected. They had associates, and they had precursors, in the mighty work. Of this last description were WICKLIFFE, and HUSS, and JEROME of Prague. These great and good men were at least the morning stars of the day that was to come; and the two last, perhaps, might have been seen, dissipating effectually the darkness that covered the people, had not the hand of violence put out their light, by bringing them to a premature death. I would take the liberty, Messrs. Editors, of recommending to your readers the "Biographical Sketch" of these "Harbingers of the Reformation," recently published by Perkins & Marvin, 114 Washington Street, of this city. It is a small 12mo. volume, of 179 pages, very neatly printed, and neatly done up in boards. It contains a very lucid and happy statement of the leading facts in the history of these distinguished men, and of the leading traits in their respective characters. It is a very suitable book to purchase as a present to young people, and should be in all our juvenile libraries. Amidst the great profusion of *heliolitic* works which are proffered on the community for the young, I am happy to see this one, with a few others, of solid history. The publishers have conferred a favor on the rising generation, as I trust the guardians of the rising generation will not be backward to acknowledge, if they will take the pains to acquaint themselves with the work.

HOME MISSIONS.

In the Home Missionary for September, we find several urgent appeals from the South and West where faithful ministers are not merely needed, but wanted, and anxiously called for by the people. In St. Francisville, La., Pineyville, Miss., and in Pettit Gulf and Gravel, Miss., there is much anxiety to obtain immediately the services of well-qualified ministers and a corresponding willingness to support them. Alexandria, Natchitoches, Goli, and Opelousas are important places for faithful missionaries to occupy—places which should be considered as fields of promise, fields of too much promise, to be overlooked or neglected by the church.

The reports from the missionaries contained in the present number of this Journal are interesting, some of them encouraging. A missionary stationed at Hanover, Ind., speaks of a refreshing season with which his congregation has been blessed, and as the fruits of it, *seventy* have been added to the church. In Charleston, Ind., the cause of truth is making progress, the congregation has greatly increased in numbers, and *thirty-one* have been added to the Lord. At another place in the wilderness, a little church of seven members organized a year since, now consists of forty-seven. Other places are mentioned on which showers of heavenly grace have descended, and it is gratifying to observe that, indeed, may be expected, that a growing interest is manifested in the distribution and reading of the Scriptures, in the cause of Sabbath Schools, and in the cause of Temperance in almost every desolate waste where the Gospel is faithfully preached.

A CITY MISSION.

The Rev. Mr. Tuckerman's first semi-annual Report to the Executive Committee of the American Unitarian Association, of the 31 year of his service as a Minister at Large in Boston, has been printed. He states that, in the 30 months of his service, he has visited about 500 families. In some of these families there were those who, a year, or two years ago, were living in the debasement and wretchedness of confirmed intemperance, and are now temperate, industrious, respected and happy. Other effects are scarcely less interesting and important. The poor want a friend to whom they can resort as an adviser in their difficulties. This friend they find in their Minister. Mr. T. then speaks of the immense and peculiar importance of advice and moral aid to the poor in this country, where there is, happily, no military force nor despotic arm to control the wretched and desperate, but where moral influence is the principal restraining power. He pays a merited tribute to the happy effects of the Savings Institution, and to its founder, and the founder of our Primary Schools. For a period of years, the population of Boston has increased 50 per cent. while its pauperism has only increased 10 per cent.

PARENTS' DEPARTMENT.

PERSPICUITY IN TEACHING CHILDREN.
The following is from "The Childhood of Charles Spencer," as written by himself.

I loved my father very much; that was the time when I began to love him so. After that time he taught me, himself, all my lessons, and used to talk to me more frequently about God. He always seemed to know when I ought to be spoken to about religion. He would take me to the top of a hill, when the sun was setting, and the whole sky shining with beautiful colours; and when the stars were all sparkling over head, he would say, "Come out, Charles." I often exclaimed, how much I was surprised at that beautiful sight; and then he would tell me that God created them. I loved God for making every thing so beautiful; and I wondered at his mighty power. He told me how much God hated liars, and that the devil was called the father of lies. And he would take me into a room which the full sun blazed upon, and tell me to look at it; and when I found that it dazzled my eyes, he would shut the shutters, and show me how the rays of the sun could come through a small hole in the shutter, so that they spread a faint light all over the room; and he would say, that the eye of God

was ten thousand times brighter than the sun; and then he would stop up the hole in the shutter, and make the room quite dark. "We can shut out the light of the sun," he would say, "but we cannot shut out God's eye; it sees us every where; when we are quite alone, now in this darkness, just as well as when that blazing sun darted its light into the room."

A REPROOF TO PRAYERLESS FATHERS.

How many parents are there who never bow around the family altar or teach their children the duty of prayer? Little do they reflect upon the import of these words, "Pour out thy fury upon the families of the earth that call not on thy name." A young lad who had received no religious instruction from his parents, being taken ill and informed that he had but a short time to live, cried out, "Father, I can't die! you must not let me die! O that I had prayed. Father, why have you never prayed for me? Can you let me die, and not pray for me?" He soon sunk in the arms of death. If that parent had only felt how bitter must be his reflections upon his past neglect of duty. Let every prayerless father take warning from his example.—*Philadelph.*

LADIES' DEPARTMENT.

For the Boston Recorder.

USEFUL FEMALE EDUCATION.
I was much pleased with the remarks under this head, in your paper of the 21st inst. It seems to be very generally felt, that the present system of female education does not fit pupils for their destined duties in life. Though we have many excellent seminaries for instructing in useful and ornamental literature and science, yet these leave the great domestic duties to be learned at home; where, too often, they are never well learned at all. It would be easy to comment on this evil, but will it not be better to devise a remedy?

The plan, which has much occupied the mind of the writer, and is still very immature, is this: Let there be erected a female academy of arts and sciences where the young ladies shall be employed, say six hours of the day, in acquiring useful literature and science. Let them be divided into several classes, one of which shall daily and successively do the duties of the parlour kitchen. Let the members of this class individually preside at the several tables, receive visitors from among the pupils, and occasionally from abroad; all under the eye and direction of an experienced matron. Let economy, good cooking, good style in serving, polite treatment of visitors and the like, be all taught by the matron, and considered equal tests of scholarship as good recitations.

Besides this, let there be another department for instruction in plain needle-work, and perhaps the useful and ornamental branches. Could there be connected with it an institute of science and industry for young ladies, it would be for mutual advantage, but to this, great and perhaps insurmountable obstacles oppose. Might not such an institution, properly managed, be productive of great advantage? Would it not be particularly advantageous to those who are deprived of maternal instruction in early life? And with great respect to many valuable mothers, would not it afford them the means of qualifying their daughters to shine in a sphere, for which for various reasons they themselves cannot fit them? C.

TEMPERANCE.

[Deferred last week.]

Correction.—The Mirror says, that Portland is not the place, where "several stores have been emptied of distilled liquors" in consequence of Mr. Mead's visits and labors; though it had, by a typographical error, conveyed that impression. [See Recorder of Sept. 9.] We hope to read in that paper very soon, that the statement is *now* true of Portland, except that we must substitute many for several.

Reveries.—At Dedham, Mass., Mr. H. B. H. has resolved not again to replenish the bar of his tavern, which is the oldest in the town and has the Sabbath observed.—A Temperance Society has recently been formed in Ludlow and vicinity, with very flattering prospects; and another, under favorable circumstances, for Plymouth and vicinity.—Measures for the promotion of Temperance are in progress at Woodstock, Hartland, and in Windsor. The militia companies in Windsor have voted to dispense with the custom of *treating*.—*Vt. Chron.*

New-Hampshire.—From almost every part of the state, encouraging reports were made to the Gen. Association of the progress of Temperance, and the diminution of the consumption of ardent spirits. In Durham, a great reformation has taken place since last spring, by the efforts of a few who formed a small society. It now numbers 70 or 80 members. Consumption of spirits diminished two thirds, as some estimate it, but certainly not less than one half. The town is more orderly. So few quarrels have lately ever taken place; and the prosecutions for assault, formerly common, are now rare. Attention was first drawn to the subject, by a publication [in the department of horrid Annals of Intemperance probably,] in the Boston Recorder.

A ship of 400 tons, recently launched at Stonington, Conn., a ship of 391 tons, and a schr. of 90 tons, lately launched at Brewer, Me., were all built and conveyed to their destined element, without the use of a single drop of ardent spirits in the ship yards.

The militia of New Britain, Conn., have had their fall muster, and the officers supplied no spirits.

New Haven Co. Conn.—The Temperance Society of the Eastern District held their 21 monthly meeting at Guilford, August 25th. Auxiliaries had been formed in Guilford, Branford, Durham, Madison and N. Guilford; containing 450 members, of whom 246 had been added since the last meeting. There are many friends of the cause in other towns. Spirited addresses were made. One of them had such an effect on the principal retailers of Guilford, that on the next day he removed all his spirits from his store to his house, a considerable distance. An address to professors of religion, induced one of that class to take pains to go to the Secretary's house the same evening, to enrol his name. A delegate said he was about 70 years of age, and has always used spirits till lately. For a few years past, he has tried entire abstinence; and he is very confident, that to drink ardent spirits is worse than useless, even to persons in the decline of life.

Sandwich Islands.—Mr. Ely, speaking of the temperance of the Sandwich Islanders since the seriousness of 1823 and 4, says they have discarded the doctrine that "to drink a very little will do no hurt."

At Burnell Court House, S. C. a Temperance Society was formed on the 7th inst. Ten persons subscribed to the plan of entire abstinence, and there is a fair prospect of accessions.—*Charleston Obs.*

Tracts relating to Temperance.—The demand for Kirtledge's Addresses, for Beecher, and for Beman, on Intemperance, is continually increasing. Every fresh supply has been immediately called for, and orders for more are constantly on hand at the Depository House.

Encouragement.—It argues well for the cause, that the press throughout the country is decidedly in favor of what are now technically called Temperance Measures. Even where Editors themselves think that Temperance Societies are going too far, they receive into their columns, articles in which it is clearly and convincingly shown, that the only security consists in entire abstinence from the use of ardent spirit; and very seldom is any thing publicly said, to contract their influence. With this mighty engine constantly acting upon the commu-

nity, public sentiment must undergo a favorable change in this respect. A great change, indeed, has already been effected, inasmuch that what was considered polite a few years ago, is now esteemed vulgar. In the first circles, visitors are not now invited to the sideboard as they formerly were, nor are they offered any thing in the shape of spirituous liquor, except when cake and fruit are handed round, which are usually accompanied with cordials and wines, and perhaps more frequently with lemonade, and the guests may drink or not as they choose. If the work of reformation continues as it has commenced, it will not be long before the most besotted portions of our country will exhibit the evidences of sobriety and temperance in the general improvement of health and morals, and wealth and happiness. *Charleston Obs.*

ANNALS OF INTemperance.

A Church desolated.—A correspondent of the Col. Star, speaking of the church in his town at a certain point, says: "We had a few brethren left among us, but they became wedded to their bottles, and that cruel vampire drove them from the church, and to an untimely grave. About the same period a minister of the Gospel who had been much respected, settled with us in the pastoral relation and we congratulated ourselves upon the happy connexion. The church loved him, and the world esteemed him, and usefulness seemed to await his labors. But it was whispered to me before long, your preacher loves rum too well. I was vexed at the insinuation, and considered the charge a groundless imputation. But alas! it was not long before we had painful proof of the fact, by seeing him drunk in the pulpit! What a day was that to me!"

Licenses.—We have published an official statement of the number of licenses granted in New-York in 1828, and in the first 8 months of 1829.

What is called a Tavern License, is the common license for retailers, while those who sell in the original cask as imported, are required to have an Excise License. The fee for the former is \$1.50 and for the latter \$2.50. It appears that the number of Excise Licenses given out in the first 8 months in 1829 is greater than in 1828, by 13; while the number of Tavern Licenses is less by 161. Showing a net decrease in the aggregate of one hundred & forty-eight. Supposing the number to be granted in the remaining months of 1829, as were issued in the corresponding months of 1828, it will give a total, for the year, of 3117 which is one to every 64 inhabitants, including men, women and children; i. e. one to every 12 or 13 families!

Mr. Hewitt.—This gentleman, the agent of the Society for promoting Temperance, has published a piece, in the Journal of Humanity, containing a denial of the charge frequently made against him, that "he has drank gin and brandy, &c. in taverns, and steam boats." He says, "this statement, like a majority of similar calumnies against all who act decisively in this cause, is utterly and absolutely false."

RELIGIOUS SUMMARY.

The Sabbath.—The Gen. Association of N. Hampshire, at their late meeting, recommended to the churches in their respective districts, to observe the Sabbath as a day of approaching season, praying them to suspend the transportation of the mail on that sacred day. They also recommended, that the delegates present from other states, promote the same object in the churches and states to which they respectively belong. *N. H. Obs. Abr.*

Foreign Correspondence.—An affectionate letter was read before the Gen. Assn. of N. H., from the "Congregational Union of London," addressed by mistake to the N. England Association. The Association appointed a committee to reply to it, consisting of one clergyman in each of the N. E. states.

Congregational System.—Dr. Church was appointed by the same Assn. to correspond with the religious bodies of their connection and other brethren in England, on the subject of a revision of the Congregational system, which has been practised in the N. E. churches.

Sabbath Schools.—The same Assn. recommended to their ministers and churches, to continue Sabbath schools through the winter, and to endeavor to establish them in every town in the State.

Reveries in New-Hampshire.—No powerful revivals, as we existing, were reported at the late meeting of the Gen. Association. There is some attention in a few places. Revivals of some extent were mentioned, as having occurred within the year past, in Littleton, Bradford, Plymouth, Franconstown, Bedford, Mont Vernon, Meriden Parish in Philadelphia, and Goshen. The work in Bradford commenced, after a season of great apathy, on the last Sabbath of the Rev. Mr. Page's ministry in the place. On that day several young people came to converse with him on religion; all of whom were brought into the church, and two of whom are preparing for the ministry. The Congregational church in Bradford, with a happy reward, had in its parish, a number of other churches. At Mont Vernon, a languishing Sabbath school was revived in 1828 by great efforts, and was soon quadrupled, embracing many from 11 to 30 years of age. An attention began in the school and extended into the parish. The hopeful subjects amount about 40, including 25 of the older scholars.

Laborers' feet.—At the meeting of the Gen. Association of New Hampshire, Mr. Storrs said he went to Andover, the other day, to engage five or six of those who are soon to leave that Institution, to labor in Mass. as Missionaries, but he was informed, that they had already been secured for other applications this season, for ministers. Surely the harvest is great, but where are the laborers? *Chr. Mir.*

Prayer for Revivals.—Among other means calculated to promote revivals of religion, the Gen. Association of N. H. report on this subject, recommended to the churches in their connection, to observe four seasons of prayer in a year, with special reference to this object, beginning with the last Thursday in this month. What if all the churches in New England should adopt this plan. Is there need of revivals only in New Hampshire?

The Maine Bible Society, operating in Cumberland Co. only, have appointed Mr. J. U. Parsons, a member of the Theol. Seminary at Andover, to act as their Agent, and aiding the special effort of the Parent Society. Mr. P. offers his services gratuitously, and commences his agency in a few days.

Baptist Education Society.—Brethren from different parts of N. England met in Boston on the evening of Sept. 15th, and resolved, that the work in Bradford should be the duty of making more efficient and extensive efforts, to educate young men who are called to the ministry of the gospel. The Rev. J. Grafton was chosen Moderator. The Secretary of the Massachusetts B. Ed. Soc. stated that its treasury is now in a very comfortable state. It has \$2500 now due. He said it had been thought that an alteration in the plan of the Society, so as to embrace the Baptists in New-England, would have a tendency to increase its means and its operations; and he submitted the subject to the meeting. Rev. Drs. Wayland and Sharp, Rev. Messrs. E. Nelson, Freeman, G. F. Davis, Church, King, Stow, Malcom, Leverett, Grosvenor and N. Davis, J. K. Simpson Esq. and T. Kendall Esq., Professors Chase of Newton and Caswell of Brown University, offered their thoughts upon the subject. The speakers were from the N. E. states, except Vermont; and one was from Philadelphia. Dr. Sharp was willing to be one of 40, who should pay the debt; or, if that were not done, he would be responsible for the Church and Society to whom he ministered, to pay one-eighth of the debt, being \$250. Other generous pledges were made, and a considerable amount was promised on the spot. *Chr. Watch Abr.*

The Boston Baptist Association held its 17th anniversary in this city on the 16th inst., and continued its session till the evening of the 19th. Introductory sermon by Rev. Mr. Knowler, from Eph. iii. 10. Collection for the widows of deceased ministers, upwards of \$80. Several of the churches had placed additions to their number, but no extensive revivals had occurred.

Hartford Co. Conn.—The Auxiliary Foreign Mission Society of this county met at Hartford Sept. 17th. Addressed by Rev. Mr. Ely, lately returned from the Sandwich Islands, and Rev. Mr. Tucker, of Troy, N. Y. delegates from the Board of Missions, Mr. T. was introduced with much feeling to the call upon American Christians, from Simon, which has appeared in the Recorder. He said it was not improbable, that the Board at their meeting in Albany, next month, would make an appeal to the American Churches, respecting a mission among the Chinese. He referred very pertinently to the remarks of Dr. Morrison, who all finishing his translation of the Scriptures into the Chinese language, said he was not discouraged at the fact that the Bible was excluded from China, when he reflected that only about 300 years ago, the larger part of England were by authority forbidden to read the Scriptures. [Conn. Obs. &c.]

DEFERRED ARTICLES.

Female Education.—The Christian Mirror mentions a High School for Young Ladies at Portland, which has been in operation about a year, number of pupils limited to 35 and has prospered below 30. Its commencement and progress have been silent, without even an advertisement or newspaper puff to give it notoriety—but its usefulness has been such, as to convince the rougher sex that they have "enough wherewith to boast." It teaches intellectual philosophy, physical science, and the higher branches of mathematics, with gratifying success.

Lycæum formed.—We know one man, who has been endeavoring for some months, to induce his neighbors to join him in an institution of this kind. His efforts have been unsuccessful, but he has at last taken a course which will not fail of success. He has formed himself into a *Lycæum*, and by the help of suitable books, is attempting to some branches of Natural Philosophy with success. When one has the spirit of the thing in him, he will not be easily defeated. We recommend this man's example to others, in similar circumstances. *Vt. Chron.*—We concur in the recommendation, but hope such solitary cases will be rare; for Lycæum folks are gregarious, and the social principle contributes highly to the success of the whole scheme.

Pittsford Lycæum.—A Lycæum was established at Pittsford on the 21st inst., consisting of 170 persons, a large proportion of whom were ladies. The lectures will commence on the first Wednesday of October next, and be continued once a week during the winter. Besides occasional lectures on various subjects, there are to be three regular courses as follows:—on Chemistry, by Dr. Dana; on Natural Philosophy, by Rev. W. Child—on Astronomy, by Wm. Palmer. *Vt. Telegraph.*

A weekly paper, quarto size, entitled "The Jewit," has lately made its appearance in the good city of Boston.

Only one bill was found by the Jury at the Spring Term of Court in this county; that was against a Distiller, who was indicted for "presuming to be a common seller of spirits, contrary to a law, without a license." The jury found him guilty and he was sentenced "to pay a fine of sixty-six dollars, and sixty-six cents and costs of prosecution"—the penalty prescribed by law for that offence. *Greenfield Gazette.*

Theatres.—Within a few years, says the Montreal Courier, there have been erected 4 houses of public worship in this city, each of them highly creditable to the place, and occupied by large and increasing congregations, whilst our theatre has been sold by the sheriff to liquidate its outstanding debts. How is this? Certainly the attendance at theatricals is paid higher "sentiment" ten times more than our "church-going people" do, and yet we hear of theatrical failures and losses from every quarter; \$30,000 sunk in one season by the old Boston theatre; and New-York, after having attempted to support six, at a loss of more than \$300,000, is now trying, by concentration, to support one—the Park. We guess the people begin to think that this buying theatre tickets is "paying dear for the whistle."

Record of the Times.

Miss Wright was refused the Walnut Street Theatre and Washington Hall, in Philadelphia, for her lecture on Sabbath evening the 13th. The Military Hall was obtained; but when she arrived, there was such a crowd she did not attempt to enter, but addressed a few sentences to the populace from her carriage.

Telling Tales out of School.—The Editor of the Boston Courier made a critical remark or two on the performances of the Italian Opera Company, and was rewarded by their withdrawing their advertising column from his paper. By way of retaliation, the editor repeats a puff of a particular opera, which was declared in his paper to have been "received with great approbation on its first representation," and announced for a second. He then declares that the said puff was in type in his office, copied from the company's printed bill, three hours before the "first representation." A writer in the Boston Centinel justifies the procedure, and says "the editor has probably received many such advertisements before." These developments and confessions only prove, what every person of sense knew before, that theatrical puffs are matters of course which mean nothing.

CARDS.

Rev. A. Warner and Wife, and Mr. Galen James, acknowledge the receipt of Ten Dollars each from the Teachers and Scholars of the Medford Sabbath School, to constitute their members of the Mass. Sabbath School Union.

Mr. Warner also acknowledges the receipt of Twenty-five Dollars from the members of his Society, to constitute him a life member of the Seamen's Friend Society. *Medford, Sept. 8, 1829.*

The Treasurer of the Boston Seamen's Friend Society, acknowledges the receipt of Twenty Five Dollars, from individuals in the third church and parish in Plymouth, to constitute their Pastor, Rev. Frederick Freeman, a life member of the said Society. *W. WORTHINGTON, Treas. Boston, Sept. 16, 1829.*

The subscriber gratefully acknowledges the receipt of Twenty Dollars, from Ladies in his parish, to constitute him a member for life of the American Tract Society. May this expression of ministerial regard and benevolent concern meet with a happy reward, not of merit, but of grace—the grace of Him, who, though he was rich, yet for our sakes became poor, that he through his poverty might be rich. *THEOPHILUS PACKARD, JR. Shelburne, Sept. 17, 1829.*

The subscriber would gratefully acknowledge the receipt of Fifty Dollars, from members of his parish, to aid the Bible Cause, in its special effort to supply every destitute family in the United States with a Bible; 30 dollars of which are from the Ladies, to constitute him a life member of the A. B. S. *SYLVESTER G. PIERCE. Braintree, Sept. 15, 1829.*

Received for the American Colonization Society.
Contributed in Jaffrey, N. H. 4th July, \$6 25
Con. in Rev. Mr. Shedd's Society, Abington, 10 42
Con. at East Greenwich, R. I. 4th July, 5 71
Con. in Worcester, N. H. East Parish, 10 53
Con. in South Reading, 8 45
Con. in Plaistow, N. H. 4th July, 10 00
Con. by Miss Hannah Goodell, Society, Reading, 20 00
Con. in Rev. Mr. Eastman's Society, Reading, 4th July, 8 00
Con. at Wilmington, Mass., 11 50
Con. at Blue Hill, Me. in Rev. Mr. Fisher's Soc. 10 00
Con. in Plymouth, N. H. 4th July, 6 44
Con. 4th July, by a little girl in M. 1 69
Con. in Spencer, 8th July, 13 00
Con. by Miss Sarah Merriam, Brookfield, 10 67
Con. in Rev. Joseph Searle's Society, Shelburne, 7 23
Con. in Rev. Mr. Howe's Society, Pepperell, 11 00
Con. in Marshfield, 4th July, 22 55
Con. by Rev. S. Holmes, New-Bedford, 2 25

CHARLES TAPPAN, Agent.
No. 76, State Street, Boston. \$175 79

WILSON'S EVIDENCES.

THIS DAY published and for sale by CROCKER & BREWSTER, 47, Washington Street, **THE EVIDENCES OF CHRISTIANITY**, stated in a popular and practical manner, in a Course of Lectures, on the Authenticity, Credibility, Divine Authority, and Inspiration of the New Testament. By Rev. Daniel Wilson, Vicar of the Parish Church, of St. Mary, Islington.

The design of this work is to unite the historical with the internal evidences of Christianity, and present them in a popular and practical form. It is intended for the benefit of those numerous individuals, rather classes of persons, especially amongst the young, who are exposed in a day like the present to the seductions of vice, and the scoffs of infidelity; and whom it is most essential to imbue with such a deep impression of the truth and obligation of Christianity, as may shield them from those bold, but insidious statements, which go to undermine their faith, and shake the very foundations of all moral principle in man.

Rev. Dr. Woods of Andover Theological Seminary, in a letter to the publishers, says:—I am delighted with Wilson's Lectures on the Evidences of Christianity. The arrangement he has made of the various topics, and the manner in which he conducts the argument is highly satisfactory. In this volume connected with another which the author has encouraged us to expect, on the internal evidences, will make a most important addition to the various works which have already been published in support of Revelation. I think I shall make it a standard work to be studied in my department in the Seminary. *Sept. 23.*

AT REDUCED PRICES.

THE Proprietors of Henry's Letters to an "Anxious Inquirer," and his "Exhortations from the Religious World," wishing to close the sales as soon as possible, offer Letters to an Anxious Inquirer at \$1 a copy. Exhortations from the Religious World, at 62 1-2 a copy. They are to be had at D. W. Harrison's, Broad-street, Crocker & Brewster's, Boston; J. P. Haven's, New-York; E. Little & Brothers', Philadelphia; and at Camden and Columbia, S. C.; and at Augusta and Savannah, Ga.

MAYHEW'S LIVES OF INDIAN MEN.

JUST published and for sale by JAMES LORING, No. 132, Washington Street,—*Indian Narratives*, containing an account of the first Native Preacher on Martha's Vineyard, together with sketches of several converted Indian Chiefs, and other residents on the same Island. By Martha's Vineyard, A. M. Preacher, to the Indians of the London Edition, originally printed for Samuel Gerrish, Bookseller in Boston, New-England, 1727.

For the excellent character of the Author of this historical sketch of Christian Indians, the Rev. Experience Mayhew, the reader is referred to "An Autobiography by the Boston Ministers," made in 1726, and published in the Sabbath School Book, entitled, "Narratives of the Lives of Pious Indian Children," &c.

The following are the names of the Ministers who attended to the truth of these Narratives:

COTTON MATHER, Minister of 2d Church, or Old North.
BENJAMIN COLEMAN, "Brattle Street Church."
PETER TRACHER, "Old North Church."
JOSEPH SWALL, "Old South Church."
THOMAS PRINCE, "Old South Church."
JOHN WEBB, "New North Church."
WILLIAM COOPER, "Brattle Street Church."
THOMAS FOXCROFT, "First Chh. Chancery Place."
SAMUEL CRICKLEY, "New South Church."
WILLIAM WALDOES, "Second Chh. or New Brick."
JOSHUA A GEE, "Free School Chh. or Old North." *Sept. 23.*

JAMES ON CHRISTIAN CHARITY.

Published and for sale by CROCKER & BREWSTER, No. 47, Washington Street, **CHRISTIAN CHARITY EXPLAINED**, or the Influence of Religion upon Temper, stated in an exposition of 1 Cor. xiii. By Rev. John Angell James, Author of "Christian Father's Present to his Children," "Family Monitor," &c. 1 vol. 12mo, with a likeness of Mr. James.

Contents.—The occurrence of Paul's description and enforcement of Christian Charity, the Nature of Charity; Christian Love not to be confounded with that spurious and dangerous which consists in indifference to Religious Truth and the Necessity of Christian Love; its Properties; the Meekness of Love; its Love for the Contemned; the Humility; the Decorum; the Disinterestedness; the Unselfishness; Joy; Candor; Self-Denial; Permanence; Pre-eminence; Improvement of the Subject.

It is conceived the author has performed a very acceptable service to the cause of truth, by the amiable and excellent spirit which he has displayed in his work, and which he has sought to transmute into the minds of the readers. We regard the publication as peculiarly valuable, and in some respects as peculiarly reasonable too, on account of the beautiful accession to the number of the work, of a distinctive spirit, not as a feeling which is to pass away when the book is laid aside, but as an established and permanent and controlling power of heart, to be carried with us into all the future concerns of life, and to exercise its purifying and perfecting influence for beyond the limits of this brief eposon on earth! It is ardently hoped that the lovely and peculiarly Christian temper, which is so pervasively recommended, and so beautifully exemplified, by the author of this little work, may be extensively promoted by its publication. *[Christian Spectator for Sept.]*

VILLAGE PLANS, and Domestic Sketches.

or a Visit to the Rectory of a Village. By JAMES LORING, No. 132, Washington Street. The New Haven Religious Intelligencer gives the following remarks on this work:—

"We have read with much interest, and beg leave to recommend to the religious public, a little volume with the above title, recently published. The structure of the work is narrative; but the story is employed 'merely as a vehicle for detailing the sentiments and plans which it details.' Every clergyman, particularly every clergyman in a country village, who is desirous to understand the feelings of his flock, and to afford him material aid in his own sphere of duty, and every benevolent individual who is desirous of improving the state of society, and particularly the condition of the poor around him, may read this book to great advantage. Superintendents and teachers of Sabbath schools, if they will take this advice, we are sure, will think us by its suggestion."

CARPETING.

JOHN GULLIVER, 253, Washington Street, offers for sale,—70 pieces AMERICAN CARPETING. Most of them are from the lot recently sold at Auction in Market Hall, the patterns of which were so universally admired, that the colors are warranted to be as brilliant and as durable as the English. Having been purchased at a reduced price, they will be sold for cash very low, either by the bale, or at retail—the prices vary from 4s. to 7s. 6d.

Also, 10 pieces English Carpeting, some of which will be sold as low as 7s. 6d. per yard. *Sept. 16.*

THOMAS P. CUSHING, No. 5, Kils Street—Offers for sale, an extensive assortment of ENGLISH, IRISH, FRENCH, and AMERICAN GOODS, on the most favorable terms for cash or on a credit. *Sept. 16.*

WOODEN, TIN, & IRON HOLLOW WARE. BAKER MOSLEY, No. 305, Washington Street, near Hollis Street, keeps constantly for sale, a large assortment of HOUSEHOLD WARE, for the use of families; grateful for the encouragement already received,